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1788-1868
JAMES MOTT.

A Biographical Sketch

BY

MARY GREW

WITH

TRIBUTES FROM WENDELL PHILLIPS,
AND OTHERS.

"Life is ever Lord of Death."

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JAMES MOTT.

THERE are some lives which flow peacefully along their course, with quiet power, exerting constant influences for good, while attracting comparatively little of public notice and making little noise in the world which they bless. Such a life was that of JAMES MOTT. He was born in June, 1788, at Cowneck, Long Island, and his early youth was spent in the labors of his father's farm. At a later period he became a teacher in Friends' Boarding School, at Nine Partners, New York, and there commenced the acquaintance between himself and a young girl from Boston, named LUCRETIA COFFIN, whom the world has since known and will long remember by the honored name of LUCRETIA MOTT.

On the 10th of April, 1811, they were married, in the city of Philadelphia, where MRS. MOTT entered into mercantile business. A partnership with his father-in-law was terminated by the death

of the latter, in 1815. Sharing in the financial embarrassments which followed the war of 1812, he filled for a short time the office of clerk in a banking house; but returned to mercantile business, and about the year 1824 entered into a partnership with a Philadelphia merchant in the sale of American cotton manufactures.

This brought him to one of those spiritual crises which never leave a man exactly as they find him, but always touch his moral vision to brighten or to dim it. JAMES MOTT was born and educated in the Society of Friends; and the ministry of ELIAS HICKS was an important influence in his religious training. The earnest testimony which that minister bore, both by preaching and practice, against slaveholding and all participation in it, even by the use of the products of slave labor, and the influence of parental precept and example, laid the foundation of JAMES MOTT's anti-slavery character. The early impressions thus made had ripened into principles, and they soon arrayed themselves against the new business upon which he had entered—the traffic in products of the slave's unrequited toil. In the contest, his conscience was victorious; the traffic in cotton was abandoned, and he engaged in other mercantile

business which he could pursue consistently with his principles. This earnest desire to avoid all voluntary participation in the Nation's sin of slaveholding induced Mr. and Mrs. MOTT to abstain, for many years, from the purchase and use of the products of slave labor; and thus their advocacy of the cause of freedom was greatly strengthened. The following extract from a letter upon this subject, written by JAMES MOTT's mother, in the year 1812, shows the strong anti-slavery influence under which he was nurtured:

"I have thought, frequently, how JAMES got along with what he was once convinced was not consistent with justice, the use of West India produce; particularly when lately, on Long Island, the great and good ELIAS pleaded the cause of the oppressed with such powerful, persuasive eloquence that I thought all who heard him must be convinced of the necessity of clearing their own hands of this load of guilt. My dear son was then brought very feelingly into view; and when I reviewed his former sentiments on this subject, I could but earnestly desire he might not be warped by example, persuaded by false reasoning, or deterred by ridicule, from attending faithfully to his own proper business. I am sensible it will be more trying to stem the torrent of custom and opinion in your part of the country than in this,

for the unwearied labor of an individual has spread much light amongst us on this subject, which you have not had. But surely this will not be a sufficient excuse for those who are convinced of the impropriety of the practice. Every reformation has been brought about by individual faithfulness, and this subject must certainly gain ground as light and knowledge spread. May my dear child therefore not shrink from the trial, should he believe it right to set an example by endeavoring to supply his family with such articles as can be procured untinged with slavery."

When BENJAMIN LUNDY arose to plead the cause of the American slave, he found in Mr. MOTT an efficient coadjutor who heartily welcomed the "Genius of Universal Emancipation." When WILLIAM LLOYD GARRISON came to the aid of BENJAMIN LUNDY as co-editor of this journal, JAMES MOTT was among the first who recognized his high mission; and the friendship then formed between them grew closer and stronger through years of persecution for righteousness' sake. When the call of "The Liberator" rang out through the land he was quick to respond with earnest sympathy and active co-operation. In 1833, he assisted at the organization of the American Anti-Slavery Society; and his name stands on the

honored roll of signatures to its immortal "Declaration of Sentiments." During the years which followed this epoch in American history—years of stern conflict between the champions of freedom and the advocates and apologists of slavery—to abolitionists years of toil and persecution and alternate victories and apparent defeats—years of joy and hope and faith, he gave, unhesitatingly and constantly, the influence of his name, his words, his life, to the cause of the slave's redemption. In the darkest days he did not fear; in those critical periods of greatest danger to anti-slavery organizations, he did not falter or shrink from the work or the responsibility which he had assumed.

When the fierce mob, which burned Pennsylvania Hall at the bidding of the slave power, threatened to assault his house, he serenely awaited their coming, armed only with the panoply of faith in the Right, and a spirit of forgiveness towards his persecutors.

His co-adjutors in the Pennsylvania Anti-Slavery Society will never forget how calm and strong he stood among them during those solemn days which they are wont to designate as "the times of the Christiana treason trials," when perverted law

seemed about to rival mobs in its persecution of abolitionists. Neither will they forget his quick sympathy, his ready help, proffered to the men who stood before a United States Court, charged with treason, for having resisted the Slave Power. His vigilance and fidelity on this occasion are well illustrated by the incident related in the following letter :

BYBERRY, PHILA., April 18th, 1868.

MISS MARY GREW :

MY DEAR FRIEND: It is meet that we should cherish every incident of a personal nature in the life of our venerated and beloved friend, illustrating his faithfulness to principle as well as his watchfulness in guarding and protecting the interests of the slave and his friends.

An interesting fact came to my knowledge on the day of his interment which I beg leave to state. An old and highly respected merchant of Philadelphia, Mr. ROBERT EWING, being informed by me of the death of Mr. MOTT, his surprise and sorrow were expressed in the most feeling manner; and after many words of commendation of the virtues of our lamented friend, he said, "I wish to tell you of a circumstance which excited in my mind, at the time of its occurrence, and still impresses me with the most exalted estimate of his noble character. I was chosen as a juryman in the *Christiana trials*, the case being that of

CASTNER HANWAY, and was about taking my seat in the jury box, when JAMES MOTT arose and objected to my serving. I was forthwith discharged, and upon leaving the Court room I was followed by Mr. MOTT, who, calling to me, said: "ROBERT EWING, I desire to explain to thee the ground of my objection. Knowing thee, I would confidently trust thee as a Juryman in any matter affecting me personally; but thou art a native of Maryland, and I was apprehensive that the influences of thy early education might unconsciously prejudice thee against the accused."

Expressing to Mr. EWING my admiration of his magnanimity in thus rightly estimating the high and honorable feelings that impelled Mr. MOTT to this course of proceeding, he promptly replied that that man "would be wanting in intelligence and honor who, knowing JAMES MOTT, could for a moment doubt that he was governed by any other influences than those which emanated from the highest and purest motives."

To us, my dear friend, there is nothing surprising in this. It was but the natural expression of those principles which made JAMES MOTT, indeed, "God's noblest work, an honest man."

Yours truly,

ROBERT PURVIS.

The flying, hunted slave found in him a brave and generous protector, who fearlessly opened his

doors to shelter the outcast whom the law and the church refused to protect. And when human help availed not to save such, and the stern ministers of iniquitous laws remanded immortal men and women into slavery, he was by the side of those broken-hearted ones, to give them all that it was in his power to give, the deepest, tenderest sympathy.

During many years, and until the time of his death, he filled the office of President of the Pennsylvania Anti-Slavery Society, and that of Chairman of its Executive Committee; and his coadjutors have borne their cordial testimony to the value of his wise counsels and efficient action.

It is scarcely necessary to say that the sympathies of such a man were not confined to one class of sufferers or to one department of Moral Reform. Of the cause of Temperance, of the equal rights of Woman and Man, of the doctrines of Peace, he was an earnest and consistent advocate; and in the latter part of his life, at an age when most men justly excuse themselves from active labor, he was diligently employed in promoting the cause of Education. This field of his labor was chiefly within his own religious Society, and some of the latest efforts of his life related to the establishment of Swarthmore College. His warm at-

tachment to the Society of Friends, of which he was a member from birth to death, did not result in sectarian bigotry as it might have done in a man of narrower intellect and smaller heart. His large benevolence, which enfolded all mankind in its embrace, quickened his spiritual senses, and enabled him to receive the grand essential truths of Christianity, in the light of which the partizanship of sects and the dogmatism of creeds seem puerile. They who would ask for his faith must look for it in his life; if he had been asked to put his idea of religion into a formula he might have answered in the words: "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." One who has a right to speak for him says that "he withstood all attempts to engraft any theological 'scheme of salvation and plan of redemption' upon the simple faith of the Society of Friends; and that adhering in full faith to their fundamental creed, 'the sufficiency of the Light within,' he swerved not, and by obedience to manifested duty, by a meek and quiet spirit, and a life of active benevolence, there was wrought out for him a great salvation."

In his character the progressive and conservative elements were wisely blended. He was thor

oughly versed in the discipline of the Society of Friends, and deeply imbued with its principles; and his ripe judgment and clear moral vision kept him continually in the advance guard of the main body. As the light of new truth and duty dawned upon him, he faithfully revealed it to his fellow-members; and the force of his character led others onward and upward with him.

In the year 1840, accompanied by his wife, he attended the World's Anti-Slavery Convention, held in London; and they spent several months in traveling through Great Britain and Ireland. His published Journal of this tour manifests the Christian spirit with which he endured the numerous expressions of sectarian bigotry, directed against himself and his wife, by certain English Friends. Alluding to a conversation with a prominent Friend soon after their arrival, he says:—"This first open exhibition of prejudice and bigotry made me feel somewhat sad for a time; but we soon saw so much of it that my sadness was turned to pity." He does not neglect to record many noble exceptions of Christian liberality and fraternal kindness which he witnessed in the Society, whose departure from the simplicity and singleness of heart of early Friends he deploras.

In the year 1857—having previously retired from business—he removed to Chelton Hills, a few miles from Philadelphia, where, in the evening of his days, he gratified his taste for the pursuits of country life, and gathered about him his young grandchildren and great grandchildren, in whose joyous presence he greatly delighted.

Biographers sometimes divide their sketches into three parts, and write of a man's religious, domestic, and business life. In writing of JAMES MOTT such a division would be impossible. His religion was the law of his life at all times and in all places; and his domestic and business life was the illustration of his religion. The justice and integrity with which he conducted his business; his application of Christ's Golden Rule to mercantile transactions, were as truly a part of his religious life as were his sentiments of devotion, or his attendance upon Meetings of Worship. Of his character as displayed in the inner sanctuary of Home, they who stood in the closest relations to him can alone fitly speak. But others who shared the privilege of his friendship, and whom he welcomed as guests within that home, learned new lessons of domestic virtue, and saw how beautifully may be blended strength and gentleness, dig-

nity and sweetness, in the character of a Christian husband and father.

They who were privileged to celebrate with JAMES and LUCRETIA MOTT, the fiftieth anniversary of their marriage, will never forget the impressive scene; and will gladly bear witness now, as they did then, that it was fitting that such a marriage should wear its Golden crown. To that half century of wedded life were added nearly seven years; and then, by an illness so brief that his departure seemed a sudden translation from earth to heaven, he passed away from our sight. He had nearly completed his eightieth year when, on the 17th of January, he left his home in company with his wife, to visit their daughter in Brooklyn, New York. Soon after their arrival in that place he became ill with pneumonia, and early on Sunday morning, January 26th, 1868, in a peaceful sleep, his mortal life ended. Although this result of his sickness was not anticipated by his family who watched, from hour to hour its progress, he may have caught some glimpses of the glory into which he was about to be ushered; for, once, when he had expressed a wish that he was at home, he quietly added, "But I suppose I shall die here, and then I shall be at home."

His earthly labor done, his mission here ended, he has entered upon nobler work and a larger life. His children to the third generation shall cherish his memory; his contemporaries who have felt his influence shall bear that influence onward; and only Omniscience can estimate and eternity reveal how richly one Good Man's life may bless Mankind.

TRIBUTE TO THE MEMORY OF JAMES MOTT.

THE following Memorial was adopted unanimously at a special meeting of the Executive Committee of the Pennsylvania Anti-Slavery Society, held February 3d, 1868 :

The Executive Committee of the Pennsylvania Anti-Slavery Society unanimously offer their cordial tribute of respect to the memory of their beloved and honored Chairman, JAMES MOTT.

We who have, during so many years, shared his labors in the anti-slavery-field, who have been aided by his wisdom and blessed by his friendship, who in the dark and stormy days of our enterprise stood side by side with him, can testify to his deep, earnest, unwavering devotion to the cause of human freedom and equal rights for all men. Unmoved by obloquy, undaunted by peril, unwearied by years of labor, he kept the even tenor of his way, firm, gentle and just, refusing all compromise with wrong, claiming all human

rights for the colored man, and illustrating in his daily life the religion taught in the Sermon on the Mount.

In our meetings for counsel we shall miss the lessons of his ripe experience and the inspiration of his presence, his patriarchal greeting and benediction; the abolitionists of the country will mourn the loss of a faithful coadjutor, the community in which he lived has lost a fellow-citizen of rare worth, and the colored people of this country, in the North and in the South, a friend indeed.

To the wife and family, whom his death has sorely bereaved, we offer the assurance of our deep and tender sympathy.

For the influence of his Christian life, for the privilege of friendship with him, for the memories which will cluster around his name, for the example he has bequeathed to us, we gratefully rejoice; believing that the seed which he has sown with patient hand shall long continue to bring forth fruit to bless the world.

On behalf of the Committee,

ROBERT PURVIS, Chairman *pro tem*.

M. J. BURLEIGH, Secretary.

MEMORIAL OF JAMES MOTT,

PRESIDENT OF THE PENNSYLVANIA PEACE SOCIETY.

PREPARED BY THE EXECUTIVE COMMITTEE.

* * * His life was a beautiful illustration of the truth that "The path of the righteous shineth brighter and brighter unto the perfect day." So clear was the light around him that there was no hesitation on his part. He saw the truth, and he loved it and labored for its promulgation among his fellow-men of all classes.

He could not be turned aside by the ridicule and scorn of the cold and unthinking. Through all his course he was ever for the right, and while he respected the rights of others, he felt that consistency required that he should maintain his own, and express the honest convictions of his soul wherever and whenever it was proper to do so. We are thankful to know that to him the principles of "Peace on earth and good will to

man," were not mere abstract ideas, Utopian in their character, beautiful to look upon or to speak of, but impractical and not adapted to the age in which we live; but on the contrary, that they were suited to the every-day wants of humanity. Especially was it his plea that we should teach our children, by precept and example, the principles of Justice, Mercy and Truth.

At a meeting of the Society held in Friends' Meeting-House, Abington, in the 8th month last, he was particularly earnest in his appeals to parents. He remarked :

"Every one will admit that peace is better than war—that harmony and good feeling in a neighborhood are much better than strife and contention.

"We all feel that the same is true of nations. We have had wars for ages past, and the people continue to be in a state almost ready at any time for warfare.

"How are we going to bring about a feeling of peace? Kindness and love in the community generally, so that we shall be able to uproot all war and bitterness. I do not know of any better way than *to begin at home, with our children*; parents must learn to educate and govern themselves—their own feelings. And in the management and government of their little children at

home, let kindness, love, and gentleness be manifested on all occasions. There has been a great advance in these respects within my memory. We know that the time was when the rod was considered necessary in all schools, and in almost all families. Now, all our best schools have abolished it, and there are comparatively few intelligent persons who think it necessary under any circumstances.

“We have found that love, gentleness and kindness are much more efficient in overcoming unruly conditions than the application of those relics of barbarism, the rod and the strap, which always tend to excite opposition and hatred. Let us, then, my friends, endeavor to instil into the minds of our children the principles of Peace. ‘Train up a child in the way he should go, and when he is old he will not depart therefrom.’ I do not know of any better or more certain way to bring peace on earth than by each one seeing that we have it within ourselves, and then cultivating it in the minds of little children. Young men and young women, let me impress upon your minds the importance of the work before you.”

EXTRACT FROM A LETTER FROM WEN-
DELL PHILLIPS.

THOUGH I joined the Anti-Slavery movement in 1836, there were many of its early friends whom I never saw—BENJAMIN LUNDY, CHARLES B. STORRS, SHIPLEY, ATLEE, the BENSONS, father and son, OLIVER TORREY—

“Gone before us, O our brother,
To the Spirit land !
Vainly look we for another
In thy place to stand !”

THOME, the Kentucky apostle, I never saw till last year; and I never heard WELD in the full vigor of that eloquence which every one tells has never been equalled.

The first of those veterans whom I saw—out of the Boston circle—was JAMES MOTT. The first time I saw him, to know him, was at the London World's Convention in 1840. My previous impressions of Friends had not been pleasant. Indeed, I must own to a very hearty distaste for them. But in his serene and beautiful presence my prejudices

melted away. He seemed to be very nearly the FRANCIS JACKSON of Pennsylvania ; calm, sensible, clear-sighted, single-eyed, marvellously fair in judgment, indefatigable ; a spirit full of hope which nothing could daunt, tire or depress ; one who feared not the face of man, and whom nothing could move to the slightest bitterness. I could easily believe all I had heard of his singleness of purpose and sturdy independence in years gone by. How largely our cause, in its earliest years, was indebted to him, and to the great soul who shared his life, I knew by report and could easily believe as I saw the debt accumulate year by year. You and I know how much we owe him more recently. Serenely he stood amid the differences and divisions that surged around him, ever right in his conclusions and catholic in his sympathies—marvellous in one whose years touched eighty. Fortunate man ! with every duty honestly met, life rounded to a poetic whole, in ripe age, he is called up higher.

Telling you about him carries me back to those old days when WHITTIER'S loving lines to those who passed on were said or sung in almost every meeting :

Gone to thy Heavenly Father's rest !
The flowers of Eden round thee blowing !
And on thine ear the murmurs blest
Of Shiloah's waters softly flowing.

Finished thy work, and kept thy faith
In Christian firmness unto death :
And beautiful as sky and earth,
When Autumn's sun is downward going,
The blessed memory of thy worth
Around thy place of slumber glowing !

—*Editorial Correspondence of the Nat. A. S. Standard.*

DEATH OF JAMES MOTT.

WORCESTER, MASS., Jan. 28th, 1868.

THE *Tribune* of yesterday brings the sad announcement of the death, on the 26th inst., in Brooklyn, of our beloved friend JAMES MOTT. He was in his eightieth year. His has been a long life of great usefulness. For years he has been a pillar of strength in the Anti-Slavery Cause, and was, at the time of his death, the honored and venerated President of the Pennsylvania Anti-Slavery Society. In the days of its feebleness and great unpopularity, when few could be found to patiently tolerate its claims and fewer still to give it manly aid and encouragement, our cause had in him one of its truest and most steadfast friends. Such he has ever continued to be. Less widely known as a public teacher than his fondly cherished and gifted companion, his words were always weighty and influential. They were wisely and fitly spoken, and were "like apples of gold in pictures of silver." As one of the fathers in our ranks, though he had exceeded by ten years the

allotted "three score and ten," we can ill afford to spare him from our midst. The last years of his life have been largely consecrated to the dissemination—in the Society of Friends, of which he was a member, and beyond its limits, especially among the young people—of his views of truth and duty in relation to freedom, peace, temperance, and a well-ordered religious life. Every good and benevolent enterprise shared his sympathy, and counted with certainty upon him as a helper. In going hence, to the next sphere of life, fully ripe for the change, he leaves, with an affectionate family circle, very many friends, and with all who knew him a fondly cherished memory and a rich legacy, in the example of his unselfish, consistent, upright and well-spent life. As a husband his has been the rarest of human relationships. May she with whom it has been shared, in the faith

"That Life is ever Lord of Death,"

still realize her wonted strength and support.

A. M. P.

—*Editorial Correspondence of the Nat. A. S. Standard.*

EXTRACT FROM A LETTER FROM WM.
LLOYD GARRISON.

[ADDRESSED TO LUCRETIA MOTT.]

“WHAT he was as a husband, no one can tell so well as yourself; what he was as a father, only his children can realize and depict; what he was as a friend, a vast multitude can testify with moistened eyes and glowing hearts; what he was as a public benefactor, an untiring philanthropist, and a true and courageous reformer, the record of his long and most beneficent life will show in luminous characters. My respect, esteem, affection, and veneration for him were as strong and as exalted as it is lawful to cherish for any human being. He seemed to me to lack nothing as a good and noble man. He was gentle, and yet had great strength of purpose and will; no fear of man ever caused him to swerve one hair's breadth from his convictions of duty; he had a great and pure conscience, and a loving and world-embracing spirit. What a joy and an inspiration it is

to contemplate such a life! What an example he was in all manner of goodness! How early he expoused the cause of the millions cruelly imprisoned in the loathsome house of bondage! I see his name at this moment, among the agents of the *Genius of Universal Emancipation*, as long ago as December 23d, 1826. The slave never had a better friend, nor the free man of color one more ready to lend a helping hand in the time of distress.

JAMES MOTT.

THE announcement of the death of this eminently good man will be to many hearts a knell of personal bereavement. Not only they who have lived in the light and warmth of his beautiful home-life, but many, many others, on whom that light and warmth were generously bestowed, and many others, still, who felt the inspiring influence of his pure and lofty character, will mourn a friend departed. Very deeply shall we who have so long labored with him to lift up the enslaved colored man to his rightful position, feel the irreparable loss which we have sustained. Very sadly shall we miss his venerable and noble presence when we gather in the Anniversary Meetings over which, for so many years, he presided. Very painfully will his fellow-members of the Executive Committee of the Pennsylvania Anti-Slavery Society feel their bereavement of the beloved and honored Chairman, whose wisdom, and strength, and gentleness and patience, inspired their counsels through

the dark and bright days of that cause to which he was faithful until death.

From the day when he signed the Declaration of Sentiments of the American Anti-Slavery Society, at its organization, in Philadelphia, in 1833, and thus enlisted in the defence of the most unpopular moral reform of this age and country, until the hour when he heard the summons, "Come up higher!" he was ever found calm, steadfast and strong, in the fore-front of the conflict. And long before this consolidated opposition to slavery arose in this nation, he was bearing a characteristic and earnest testimony against it, in various ways, one of which was by relinquishing the traffic in slave-grown cotton, and in abstinence from the use of that and other articles produced by the labor of slaves.

But no words of grateful and loving friends can portray the character of such a man; nor depict the beauty of his cheerful old age, the fitting crown of a life of rare integrity and purity, of overflowing kindness, undoubting faith and filial trust—a truly Christian life.

M. G.

—*Correspondence of the Nat. A. S. Standard.*

DEATH OF JAMES MOTT.

JAMES MOTT, of Philadelphia, the husband of LUCRETIA MOTT, died yesterday morning at the house of his son-in-law, GEORGE W. LORD, in Brooklyn. He was born at Manhasset, on Long Island, in 1778, and had reached the ripe age of four score years.

There are not many lives so diligently, usefully, self-denyingly and completely filled up, as was that of JAMES MOTT. When a young man he became a resident of Philadelphia, and engaged successfully in the wool trade, doing much to establish this important branch of business on a permanent foundation in that city. As a merchant no man was more highly esteemed for upright dealing, punctuality of engagements, and liberal treatment of debtors. At the same time he devoted much time and labor to purposes of general social improvement.

Being a member of the Society of Friends, in

which his wife became early a minister, he was connected, on what was called the "liberal side," with the religious controversy which long agitated, and finally separated that body into two parts. He was an earnest advocate for freedom of mind and conscience, which he believed to be at stake; but it was without acrimony or discourtesy towards opponents. His house was the centre of attraction for the most intellectual and enlightened members of the Society of Friends from every part of the country. His family was allied by marriage with the celebrated preacher ELIAS HICKS, who was frequently his guest while traveling on religious service. He gave his cordial sympathy and support to the labors of that eminent man in his sturdy advocacy of freedom for the negro slave.

He was one of the signers of the famous "Declaration of Sentiments," in the year 1830, by which, under the lead of WILLIAM LLOYD GARRISON, was begun the modern anti-slavery movement. Through all the painful and often dangerous struggles of that movement he stood its firm adherent, never swerving from the principles of liberty, hesitating at no sacrifice within his power, nor failing in the patient work while its friends

were yet few, and beset with social and legal persecution. Nor did his labors relax when slavery was abolished by law. He still found much to do for the welfare of the colored people by advocating the repeal of old laws which barred them from the enjoyment of civil rights. His journeyings in this service were far and near, morning and evening, and in all seasons. The names of JAMES and LUCRETIA MOTT are "household words in the land," and of themselves preach truth and liberty where-soever they are spoken.

In his religious associations, which filled a large part of his time, JAMES MOTT was distinguished for opposition to sectarian narrowness and bigotry. He was a faithful worker on committees, trying all measures of administration by the standard of sound practical sense and usefulness, and not by doctrinal theory. He was especially the advocate of liberal education, trusting more for the maintenance of pure and upright character to the inward arming of the intellect and the judgment, than to the outward force of discipline. The last labors of his life, continued to within a few days of his death, were devoted to the maturing of plans of government and instruction for Swathmore College, an institution established by the Society of

Friends at large, located near Philadelphia. For the space of two generations he has been identified with all the active reforms and ameliorations of the time, coveting neither the rewards nor the distinctions conferred by them, but working faithfully for the common good.—*N. Y. Evening Post.*

JAMES MOTT.

* * * Not only in regard to slavery, but in all things, was Mr. MOTT a reformer and a radical, and while his principles were absolute and his opinions uncompromising, his nature was singularly generous and humane. Charity was not a duty to him, but a delight, and the benevolence, which in most good men has some touch of vanity or selfishness, always seemed in him pure, unconscious and disinterested. His life was long and happy, and useful to his fellow-men. He had been married fifty-seven years, and none of the many friends of JAMES and LUCRETIA MOTT need be told how much that union meant, or what sorrow comes with its end in this world.—*Morning Post (Phila.)*

JAMES MOTT.

PHILADELPHIA, Feb. 3d, 1868.

I CANNOT refrain from giving you some account of the solemnities attending the funeral of our honored friend, JAMES MOTT. A large number of persons assembled on the occasion, and very many followed the remains to the place of burial. There was speaking at the house by RACHEL W. TOWNSEND, REV. WILLIAM H. FURNESS, MARY GREW, ROBERT PURVIS, and DR. GEORGE TRUMAN. These bore their testimony to the worth and exalted character of the deceased, or paid their heartfelt tributes of affection, and in words of tender eloquence extolled the sincere humanity of his nature, and eulogized the active goodness of his life.

MR. FURNESS prefaced his remarks by repeating the following beautiful hymn of MRS. BARBAULD :

How blest the righteous when he dies !

When sinks a trusting soul to rest ;

How mildly beam the closing eyes,

How gently heaves the expiring breast !

So fades a Summer cloud away,
So sinks the gale when storms are o'er ;
So gently shuts the eye of day,
So dies the wave along the shore.

A holy quiet reigns around,
A calm which life nor death destroys,
And naught disturbs that peace profound
Which the unfettered soul enjoys.

Farewell, conflicting hopes and fears,
Where lights and shades alternate dwell ;
How bright the unchanging morn appears !
Farewell, inconstant world, farewell !

Life's duty done as sinks the day,
Light from its load the spirit flies ;
While heaven and earth unite to say,
" How blest the righteous when he dies ! "

With gentle utterance he proceeded to say,
" How blest our friend was in life as well as in
death ! blest in a rare circle of affection of which
he was the centre ; blest in a life-long devotion to
the service of the highest and lowest ; blest in
that his years were extended to this venerable
length without suffering or infirmity, or decay of
mind, or loss of any power of enjoying the affec-
tion of which he was the object. ' I am the resur-
rection and the life ; he that believeth on me,
though he were dead, yet shall he live : And who-
soever liveth and believeth in me shall never die.'

"This living faith," he continued, "is not a faith in any speculation respecting the nature or offices of Christ, or even of his person, but faith in his spirit, so that we need never ask what our friend's opinions were, since his life gave such abundant evidence of this living faith, this faith which is as immortal as the spirit in which it reposes."

Thus spoke this good man on the solemn occasion, happily attesting the rare worth of the departed, and whose words, wherever they may be spoken, are cherished by responsive hearts, and breathe a spirit that commands regard.

The words of ROBERT PURVIS were a beautiful tribute to the memory of his beloved friend. They fervently indicated his profound "esteem and reverential affection for one in whom the elements of high moral rectitude and probity were so beautifully blended with tenderest sympathy and devoted service in behalf of oppressed and suffering humanity." Speaking not for himself alone, but as if representing anguished thousands to whose cause the deceased had proved a faithful champion, steadfast and life-long, he exclaimed, with a heart full of gratitude and thrilled with emotion, "I thank God for such a life!"

Mary Grew, another of the faithful few who

have labored side by side with our friend in the same sphere of beneficence, added her tribute to his estimable character. She spoke of "the incalculable value of the influence of such a life, extending from generation to generation; of his unswerving fidelity to the right, and his practical illustration of Christian principles; of the memories bequeathed as a rich legacy to those who loved him, and now mourn his loss. In those memories," she remarked, "witnessing the fruits of his labors, there is consolation for his bereaved friends. Others would be stronger for his strength; more patient for his patience; more faithful to duty because of his fidelity to the right. His life was complete; the measure of years filled; his hoary head was a crown of glory, and he had fallen as a shock of corn, fully ripe."

An interesting circumstance may here be mentioned. A few men, belonging to the oppressed and persecuted class, craved the privilege, which was accorded them, of bearing the remains, and assisting in any other office incident to the occasion. It was a voluntary meed of respect on their part for him whom they revered as the devoted friend of their race. . . . w.

—*Phila. Correspondence of the Nat. A. S. Standard*.